

THIS  
ADDRESS  
INTRODUCTORY TO A  
COURSE OF LECTURES,  
ON THE  
PRINCIPLES AND PRACTICE  
OF  
PHYSIC,  
DELIVERED ON WEDNESDAY, 23rd JUNE, 1830.  
IS MOST RESPECTFULLY DEDICATED TO  
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MEDICAL AND CHIRURGICAL SOCIETY,  
AND OTHER GENTLEMEN OF THE PROFESSION,  
BEFORE WHOM IT WAS READ AND AT WHOSE REQUEST IT IS  
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## ADDRESS.

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MR. PRESIDENT AND GENTLEMEN,

I FEEL diffident in consequence of my inability to do justice to that branch of Medicine on which you have elected me to lecture, namely, the Principles and Practice of Physic. The inspired writer, Solomon, says that, "There is no new thing under the sun." If he had lived in our day, perhaps he would call the present the age of invention. I can assure you that it is a new thing for me to lecture, but it was not new to Solomon who was a very great man and a wise monarch. He delivered lectures before his people; he taught them by lectures, and he also arranged many excellent proverbs.

Although I make no pretensions to literary eminence or to the knowledge of elegant composition, yet I have a desire to render myself useful to my fellow creatures; a desire to cherish brotherly love towards every liberal member of our honorable profession; and especially towards the members of the City of London Medical and Chirurgical Society, a Society which was established by qualified gentlemen, of independent principles, for the advancement of Medical Science, and to assist in exposing systematic errors wherever they may exist.

We are indebted to some independent Journals, concerning which I shall hereafter speak, for they have begun the good work, and are still carrying it on with spirit, therefore the day is not far distant when non-medicals will be able duly to appreciate the value of

medical service, and to judge between a man who knows his profession practically, and the man who has neglected to study the diseases of his suffering fellow creatures.

The whole life and practice of any one man are so short and limited, that, without the assistance of the past and present observations, they are of very little service to himself, and still less to the rest of mankind: so that we ought to neglect no assistance we can any way derive, in forming a right judgment of our profession.

It does not matter where knowledge is obtained, for if I am able to communicate to a single individual present what he does not know, knowledge is diffused.

It would be ungrateful in me not to express my warmest acknowledgements to Doctors Conquest, Ramadge, Ryan, Golding, and the late Doctor Armstrong; also, to Messrs. Abernethy, Lawrence, Earle, Vineent, Stanley, Lloyd, Skey, and Wornald for their valuable assistance afforded me during a period of intense anxiety, I mean the time when I prosecuted my professional studies.

The object of these Lectures is to illustrate the Principles and Practice of Physic. By the principles of physic, I mean certain general rules, legitimately deduced from observations, not only of the symptoms during life, and the morbid appearances discovered by examination after death, but likewise of the effect of remedies under the various circumstances of their exhibition; and by the practice of physic, the immediate application of these rules or more positive facts to the prevention, palliation, or cure of human maladies.

In the early ages of the world, men instinctively attempted to relieve sufferings before they began to think



of the abstract nature of disease ; and thus, as Celsus truly remarks, the practice preceded the principles of physic.

Herodotus mentions that the Babylonians exposed the sick in the market places, in order to receive the opinion of those who, passing by, might have been similarly afflicted.

In the first states of society, unquestionably, physic must have been practised generally, as it is at present among the uncivilized tribes of many countries. Some one in such a state becomes more skilful than his fellows, and is, consequently, distinguished above them ; and by such occurrences, in process of time, the foundation is at length laid for erecting physic into a separate profession.

History informs us that at a more advanced æra, the priests generally became the physicians. I believe it is not generally known that His Grace the Lord Archbishop of Canterbury, by virtue of his high office in the church, has the right of conferring the degree of doctor of medicine. In ancient Egypt, we find that they had sacred books, written in hieroglyphics, containing whatever medical knowledge they possessed ; and while some applied the remedies, others prophesied and performed magic rites in their temples, the strong holds of ancient superstition, degradation, and deception.

In the time of Herodotus, a change seems to have taken place, for he remarks, that a division of labour then existed ; some practitioners having been confined to the treatment of the affection of the head, some to those of the eye, and some to those of the liver ; and we find a similar, but voluntary division now in the British metropolis. The Greeks, who were the followers of the Egyptians in almost all departments of art and science,

borrowed also their superstition, and, in like manner, had their presiding divinities, their temples, and their imposing services ; but, true to the Egyptians, they left the cure principally to nature, attending, however, to air, rest, diet, drink, and the management of the mind.

Hippocrates, who lived four hundred years before Christ, is said to have been the first man who separated physic from religion, and by thus divesting it of the superstitious adjuncts then in use, he set a distinguished example of studying physic in the right way. Praxagorus, Chrysippus, Herophilus, and Erasistratus pursued nearly the same path, and endeavoured to extend their researches ; but still, like Hippocrates, they retained many prejudices descended from past times, for the mind takes a tinge from surrounding circumstances, as light does from the medium through which it passes.

The school founded at Alexandria, was modelled after the Hippocratic method, and thus physic was divided into the dietetical, medicinal, and chyrurgical ; a much more rational division than the modern one of physic and surgery, since the science is one and the same.

The empirics and dogmatists soon afterwards appeared ; the one sect depending entirely on observation or experience, the other on reason, which they contended was sufficient where observation failed. Observation and reason, however, are both necessary in the study of physic ; observation is the labourer which furnishes the materials, and reason the architect which directs the arrangement of practical purposes. Themison, adverse to both, founded the methodic sect, who deduced their treatment from the mutual and apparent resemblance, the strictum and laxum of affections. The medical world was thus divided, when Galen arose and professed to revive the doctrine of Hippocrates, which he blended

with the philosophy of his own time. He assumed the existence of three spirits. The natural he made to preside over the brain, and to influence the voluntary power, and the internal as well as the external senses; the vital, the functions of respiration and circulation; and the animal, those of generation, secretion, and nutrition. Some of his opinions have a remarkable similitude to those of our times. His pathology was humoral. He held that there were four fluids—the blood, phlegm, yellow bile, and black bile, from the different combinations of which, different temperaments and different diseases arose. His remedies were simple, and chiefly drawn from the vegetable world.

Physic remained stationary, or made but little progress for many generations, the speculations and opinions of Galen being still predominant. At the downfall of the Roman Empire, science fled and sought a refuge in the East; but the Arabians effected nothing remarkable if we except the introduction of aromatics and mild laxatives, whilst they neglected anatomy, and obscured pathology by an additional cloud of conjectures. In the sixteenth century, the authority of Galen was shaken by Paracelsus, who founded a more chemical philosophy and practice, the influence of which still exists in the common abuse of mercurials and antimonials.

The next memorable change occurred through the discovery of the circulation of the blood.

It is now about two centuries since the immortal Harvey (our own countryman, gentlemen) taught the circulation of the blood, and inspired a more than ordinary keenness for anatomical enquiries. And about the same time, men began to get a taste for experimental and mechanical philosophy. Great things were expected from such a concurrence of circumstances, seemingly



favouring very much the knowledge of medicine. But what a disappointment did the world meet with. Things fell out quite contrary to expectation. Since these events, there have perhaps been more absurdities given out and defended concerning the natural and morbid state of the human body, than had been from the beginning of the world to that time. The remaining Galenists, the chemists, the hypothetical philosophers, and even the mathematicians all contributed towards the deterioration of Physic, though we must, in gratitude, acknowledge that in some things it was the better for them. Men are exceedingly fond of knowledge, especially in those things they think it much concerns them to understand, and so impatient, that they often embrace a shadow for the substance, flattering themselves that they know that of which indeed they are almost entirely ignorant. ~~And~~ Had it not been for something of this kind, how could most of the physicians of the last age have left the old beaten tract of observing diseases, by which they might be enabled to distinguish them from one another, and duly to apply the proper remedies transmitted to them by their predecessors, or found out by their own industry; instead of which, neglecting the history of diseases and their treatment so excellently described by the old writers in physic, they took a shorter and less laborious way, as herein alledged, consulting more their own ease than the relief and safety of the sick committed to their care. A superficial view of what they called the animal economy and a few hypotheses and plausible theories of diseases make a much shorter course of study, and set out one in the world much sooner and easier than a diligent and painful survey of all the material appearances and circumstances of distemper.

It were a fine thing if we knew enough of the human



body, and of the nature of aliments and medicines applied to it, to be able to treat disease scientifically. But, gentlemen, this is by no means the case.

Within these last two hundred years there have been truly a great many improvements in these things. I sincerely hope that we may go on advancing in such knowledge, always bearing in mind the language of the London Pharmacopœia :

“Sed ea artis conditio, ut emendari quidem possit, absoluta reddi non possit.” \*

If I were to enumerate the causes why physic made so little progress in ancient times, the four following would be the most conspicuous. First,—The defect of elementary information, and especially of anatomy and physiology, through the horror which existed against human dissections, so that men were not only ignorant of the healthy structures and functions, but knew nothing of those organic effects on which symptoms depend. Secondly,—The existence of false philosophy, which is generally the offspring of presumption. Vain men form imaginary laws in the closet and attempt to bind nature to them; but while these have been perpetually fluctuating, nature has remained eternally the same, and her laws can only be deduced from an accurate examination of phenomena as they actually exist.

The third cause was the cunning of the faculty, who studiously concealed their ignorance by the affectation of knowledge. The ancient world was composed of two principal parties, knaves and fools, and the knaves contrived to keep all the power in their own possession, by

\* But such is the condition of our art, that, although it may admit of improvement, it cannot be rendered perfect.

making philosophy a mystery, and by keeping the people in a state of professional ignorance.

The fourth cause was the gross ignorance of the public. Ignorance is the parent of credulity, and when an enlarged and liberal spirit does not exist in the public mind, then we find craft and knavery prevail. This is an age, however, in which it would be in vain to prop up false principles and practices by any affected reverence for what is called the wisdom of antiquity, which was distinguished by little else than weakness of intellect in the inductive sciences, and which was young in knowledge compared with the present, rich in accumulated facts and inferences of numerous minds successively enlightening each other. Having advanced thus far, let us trace back the causes why the present times have become so favourable for the developement of science. We shall find that the three following have had great influence on the progress of improvements. First, the revival of ancient literature. For many centuries the intellectual world lay wrapt in a profound gloom, till at last the genius of ancient Greece and Rome arose, like a new sun, and the intense darkness gave way, it breathed like a spiritual agency, and the deluge of ignorance began to subside. Secondly, the Glorious Reformation, effected by Luther and others, which rooted up superstition and slavery in some parts of the earth, and planted in their stead civil and religious liberty, the growth of which is as favourable to intellectual as it is to moral improvement. The general state of intellect influences that of particular professions, and this is so especially the case with physic, that it is now the furthest advanced where most general information prevails among the people at large. Thirdly, the discovery and extension of printing. This circumstance alone places the modern world in an entirely dif-

ferent situation from the ancient world. The human mind advances more now in a few years than it did in centuries before. By aid of the press, truths are not only rapidly, and widely diffused, but are embalmed by it for the benefit of posterity, so that useful information can never be lost. These three causes, arising separately and concurring at last, have elevated the human mind, and have contributed to produce that simplicity and independence in the medical character which is a happy contrast to the duplicity and crouching of former times. In this age, a new sect of men has arisen in the profession, men who think, act, and observe for themselves, with them the question is, not what has been said or sanctioned by authorities, but whether the proposition be false, or whether it be true—whatever is false they reject, whatever is true they admit and maintain. Among this sect I have placed myself as an humble member of the profession, and it will be my study to deliver Lectures in the plain and palpable simplicity of common sense.

It has been said that knowledge is a circle in motion, and certainly the same things are every now and then turning up and down in the revolutions of time. The same thoughts have existed in all ages, only they have been differently expressed, which proves that there is no new thoughts under the sun, I mean simple ideas, all compound ideas are new.

In the study of Physic, five points are to be considered of elementary importance. Anatomy and Physiology certainly form the first of these. Without a knowledge of Anatomy and physiology, no one can possibly become a good practitioner—no man can repair a machine of the structure of which he is entirely ignorant. Secondly, an accurate acquaintance with the rise, progress, and present



state of symptoms, in conjunction with constant endeavours to discover the structural conditions on which they depend. Thirdly, minute examination of the body after death; for it is in this way only that we can ascertain the effects of disease or diseases upon the different structures. By this mode of proceeding, we not only remove conjectures, but ascertain, in many cases (certainly not in all cases), the cause of death, and thus make close approximations to first principles of pathology.

Last Saturday I was summoned to give evidence in a case where a man died from the effects of narcotic poison taken into the stomach, and the jury very properly, I conceive, founded their verdict upon my evidence, which was supported by others who also saw the man during life, some of whom were present at the post mortem examination, when nothing was discovered which would lead me to conclude that the man died of that particular kind of death from internal disease. He went to bed on Tuesday evening and continued in a profound sleep for twenty-six hours, and died in that state. He was seen walking out on the Tuesday afternoon. As some persons were dissatisfied with the verdict, a second examination was instituted by some highly respectable men, who did not make any discovery which could induce me to change the opinion that I had given upon oath. This man did not die in consequence of laudanum being in the stomach, but from the sedative effects of a liquid narcotic which had been absorbed many hours. I administered ammonia and brandy to endeavour to rouse him from the state of stupor; I also made an attempt to relieve the brain by opening the temporal artery, and abstracted half an ounce of blood. If I had been called early after the poison had been taken, I should have employed the stomach pump and other remedies. We ought to bear in



mind that corrosive and mineral poisons destroy and inflame the coats of the stomach, and that vegetable and narcotic poisons act upon the nervous and arterial systems.

But we must return to our subject. Fourthly, a knowledge of the operation of medicine, as modified by the various states of the body under which they are given. The latter is a point of great importance, because the same remedy, under different circumstances, produces different effects, which must be noted and carefully classed, that we may acquire precision in the application of the means we employ. The operation of cathartic medicine is an object wherein we very much deceive ourselves, from a pride of mind and a mistaken conceit of our faculties. How little do we really know of the action of other bodies on ours, and yet how readily do we at the very first pronounce all purges to act indiscriminately, differing only in their various stimulating forces. Though if we will lay aside hypothesis and consult facts and experience, we shall find things quite otherwise, and that almost all medicines have some peculiar or specific powers or virtues, distinguishing them from the rest of the class under which they are ranged, as is evident from the common practice of Physic, however inconsistent with the ordinary modern theories. Fifthly, to these I shall add the regimenal and mental management, which relate not only to diet, drinks, and other things, but also to mind, and which is fully as important as the medical management. If we adopt this mode of pursuing the science, we shall arrive at a distinct pathology, and at a successful practice.

However, we will proceed. Beside other wants we know so little of the nature of the fluids, and of their spontaneous and morbid changes—of the fabric, con-

tions and dependencies of the nerves—of the manner of the action of medicines on animal bodies—of the nature and variety of infections, &c. that our chief work in the practice of Physic must be that of reasonable and attentive Natural Historians; in the mean time nobly aiming at the true Philosophy of Nature, as far as our limited faculties will allow us. We must be thoroughly acquainted with the phenomena and treatment of diseases—we should know the fabric of the animal machine, and the powers and the laws of the actions of bodies on one another, dropping all precarious theories and ill-grounded speculations, which flatter us with the shew of their help, but deceive us and lead us astray if we trust to them. Nor let us amuse ourselves with the thought of a complete Science of Physic until we have data enough to raise it up upon the solid plan of observations and experiments and the true laws of Nature. And only in as far as we can deduce things according to her rules with certainty and evidence, should we pretend to act upon speculative principles drawn originally from facts and experience.

Mr. Abernethy, in his Hunterian Oration for the year 1819, called Mr. Hunter the “first and great physionologist or expositor of the nature of diseases.”

Gentlemen, it would be treating you as if you were my juniors in the profession if I were to trespass upon your important time, by giving the opinions of many eminent writers who have done great things for us. I know that I am addressing men of talent, gentlemen of education and deep research; and therefore must be well acquainted with the works of Hippocrates, Celsus, Pliny, Galen, Cheyne, Sydenham, Bellini, Morton, Haller, Baillie, Hunter, Pott, Gregory, Abernethy, Lawrence, Mason, Good, Cooper, Hooper, Brande, Bells, Conquest, Ryan,

Thomas, Faraday, Stanley, and a host of other Physicians and Surgeons who have been, and some still are, looked up to as the stars of our profession.

The College of Physicians have duly appreciated the talents of that great man Sydenham, and have placed his bust in their Hall, near that of Harvey.

Speaking of Physicians and Surgeons it may not be amiss to say that a Physician ought to understand Surgery, and the Surgeon the medical treatment of diseases. For Medicine is one and indivisible; it must be learned as a whole, for no part can be understood if studied separately. It is from the evidence afforded by external diseases that we are enabled to judge of the nature and progress of those that are internal. Yet as Medical Science is so very extensive, and such accurate knowledge of its various subjects is required, the division of it into two principal departments, which custom has established, may be continued with great propriety and advantage.

Bleeding is sometimes necessary in medical practice; perhaps you may think it unnecessary to introduce such a subject, as barbers used to perform this operation in the last century. I have reason to believe that very few pay much attention to this minor operation, as it is called; it is, however of great importance as the life of a patient very often depends upon its being seasonably and skilfully performed. Bleeding is absolutely necessary at the commencement of all inflammatory diseases; indeed, I may say, that it ought to be a medical man's sheet anchor. Some weeks ago I was requested to visit a female, a few miles from town, who expressed a wish that I should be sent for, whom I found labouring under inflammation of the bowels. A medical Gentleman had been in attendance. I immediately abstracted a sufficient quantity of blood to make an impression on the system,



I found it necessary to repeat the operation and also to employ medicines which slightly affected the mouth and succeeded in arresting the inflammation.

It is truly amusing to hear the good nurses and attendants of the sick, pronouncing, with an affectation of unerring sagacity, upon the qualities of blood, frequently observing that it is too hot, and that, consequently, the patient must have a fever; that it is too black, and therefore foul; or that it is too thick, and consequently unfit for circulation.

With respect to the heat it will be sufficient to observe that it determines to the surface of the body, and that the blood preserves nearly the same temperature while circulating in the system whether the person be an inhabitant of the most sultry or of the coldest climate, whether in health or disease. As to the colour of the blood, while flowing from the body, it may be either red or dark, as the operator pleases, since, by pressing on the vein, for a short time before the orifice is made, it may always be made to appear of a dark colour. The opinion that blood sometimes becomes thick and viscid in the body, was once supported by Philosophers but it is now abandoned, because it has been proved to be erroneous. If an artery be opened the blood which flows will be of a bright scarlet colour. Much has been said about the buffed and cupped appearance of the blood in inflammation. Now I will give you an opinion deduced from my own observation.

I have frequently bled patients labouring under acute affections, and the blood has been perfectly healthy. In very alarming cases, I have bled largely three times within thirty hours, and still the blood has continued healthy. I have perhaps found it necessary to bleed again in five or six days, and then the blood has been



buffed and cupped, proving, to my satisfaction, that the blood assumes the character I have described only in proportion as the disease makes an impression on the system. We must take care not to fall into error, and suppose all cases to be inflammatory where we find the blood assume a buffed and cupped appearance or the consequences must be most serious; for instance, if we bleed a female during gestation, the blood will be the same as in inflammation, arising from constitutional disturbance. Again, if we take away blood from a person who has been accustomed to drink freely of wine or ardent spirits, the blood will sometimes be found in the same state, in consequence of continual excitement causing the fibrine of the blood to separate. Some persons imagine that Wine, Ale, Spirits, or Cordials, are sovereign remedies for all diseases. A few evenings since I bled a poor man freely for Pleurisy, and relieved him, two days after I was called up early in the morning when he was labouring under inflammation of the brain, and extremely delirious—in answer to questions, I was informed that he was so thirsty and weak, that a quarter of a pint of Lovage\* was given to strengthen his stomach. I immediately abstracted more blood from the arm, ordered leeches to the head, and cold lotions in the place of a thick night cap. In this case the blood was healthy in Pleuritis, but buffed and cupped in Phrenitis.

Before proceeding to give a general, though brief and imperfect, view of the principles and practice of Physic, it may be proper to enquire what is meant by the term health. All the functions of the body might be arranged under three heads. First, the Mechanical—Second, the Chemical—and Third, the Vital. The Mechanical chiefly relate to the heart and muscular system. The Chemical to the circulating fluids or their secretions: And the

\* Lovage is a Spirit Cordial, something like the Compounds, called Brandy with Cloves, Spirits of Peppermint, &c.

Vital functions to the heart and nervous system. Each class of functions depends, in a great degree, for its performance on the others. Their harmony is health, and their disturbance is disorder or disease.

For the sake of convenience all affections might be arranged under two great classes. The First, Acute Affections—The Second, Chronic Affections. The first arise quickly and go through their course in a comparatively short time, and are therefore called Acute. The second begin and advance slowly and, from occupying more time than the former are called Chronic. The first class of affections arises from remote occasions, which may be divided into common and peculiar. The common are the ordinary agents of Nature, which might, according to their effects, be subdivided, as the late Doctor Armstrong used to say, into depressants, stimulants, irritants, and interruptants. The common causes produce several effects, which will be found uniform and referable to certain conditions. First, common congestive—Second, common simple—and Third, common inflammatory fever—when they lead to acute affections.

The first variety is marked by the diminution of the heart's action, and the diminution of the animal heat, with the oppression of the operations of some particular organ mainly through venous congestion. The second—the simple variety is marked by the increase of the heart's action and the increase of the animal heat, without any mark of external or internal inflammation, all the organs being excited, but none absolutely inflamed, as the blood is equally distributed. In the third variety or inflammatory fever, there is an increase of the heart's action and an increase of the animal heat, accompanied by symptoms of internal or external inflammation. Now, this inflammation may take place in different organs, sometimes in the brain, sometimes in the lungs, and some-

times in other parts of the body. Different individuals shall have inflammations in different parts, produced by the same remote causes, according as these parts may be particularly predisposed—so that the common inflammatory fever has an extensive range of character. The peculiar agents, for instance malaria, the specific contagions, and atmospheric constitutions also produce congestive, simple, and inflammatory fever, but each variety is blended with some peculiar effects, depending upon the peculiarity of the remote cause. Hence the efflorescence in scarlatina, the rash in measles, the pustules in small pox, and so forth.

The indication in the treatment of the congestive form of fever is to restore the animal heat, and to equalize the venous and arterial circulation, whereas in the simple form of fever the indication is to lessen the heart's action and the animal heat. In the inflammatory form the indication is to remove the inflammation, and this indication like the preceding one, is generally best fulfilled by evacuants, judiciously varied according to the circumstances of each particular case.

Beddoes has said, figuratively but emphatically, that general rules murder their exceptions, and certainly however useful general rules may be to guide us, like navigators, through the mighty ocean yet we must remember that the modifying circumstances require a proper consideration, since they are the rocks and shoals on which men are apt to be wrecked. For example I would instance the two disorders, pleurisy and bronchitis, both inflammatory ones seated within the same cavity, yet if the active treatment necessary to be pursued in the first was always to be pursued in the second the life of the patient would very often be sacrificed in bronchitis. The second class or chronic affections arises in like man-



ner from common and peculiar cases. The first having common and the second special properties by which they are distinguished. The whole range of pathological enquiry might be divided into three great leading conditions, namely, predisposition, disorder, and disease. Predisposition consists in the liability or tendency to disorder or disease. Disorder is some error in the motions of the solids, or in the distribution or quality of the fluids. Disease essentially consists in something being taken away from or superadded to the natural structure. Chronic disorders are generally insidious in their origin and progress, and, if not timely discovered, become diseases, by altering the structure of the parts in which they are seated. Chronic affections frequently, however wind up in an acute form, and acute affections, on the other hand, sometimes become chronic, and thus the two forms may, and often do, pass and repass into each other. These changes should teach us to be very careful in distinguishing and healing maladies and not to confine our views within the limits of any artificial arrangement. The remote occasions of chronic affections are either internal or external. The external are the ordinary agents of Nature, or those which have special properties, called peculiar. The internal are errors of diet or other ingesta. Besides, the internal causes involve the doctrine of predisposition, which may be said to be first, hereditary—second ætal, or connected with the age—third, sexual—fourth, required from some previous disorder or disease having left some part weaker or more faulty than before. The doctrine of predisposition is one of immense importance, in a preventive light, especially that of hereditary predisposition. To give a single example—where consumption exists in a family, we may succeed in preventing it by avoiding the exciting causes, in the institution



of a good regimenal and mental management, occasionally aided by the use of medicine. From what has been said it will appear that there is a world within and a world without us, the elements of which are continually operating upon us, so that life is a continual conflict.

Having premised these desultory remarks, which are most imperfect I must now direct your attention to the plan of this Course of Lectures.

In the first place I shall consider the remote causes—in the second, the symptoms—in the third, the morbid anatomy—in the fourth, the pathological conditions on which the symptoms depend—in the fifth, the diagnosis—in the sixth, the prognosis—and in the seventh, the treatment in each Lecture.

The following remarks are important, and as there are several medical pupils present, allow me to recommend gentlemen entering the profession; to study the practical part at the bedside of the sick, and to be cautious what books they read, for an indiscriminate indulgence of them is apt to shut a man out from the more important study of nature. In the weekly journal, called the *Lancet*, edited by Thomas Wakley, Esq. you will always find something original and instructive, in fact it is a complete Medical and Surgical work, it has a most extensive circulation, and is now to be found in the library of most literary men, whether medical or non-medical. I know, from good authority, that every week upwards of eight thousand copies of the *Lancet* are published. The *London Medical and Surgical Journal*, including the *London Medical Repository* edited by Dr. Ryan\* will always insure its own recommendation. The same may be said of Dr. Johnson's *Medico Chirurgical Review*, The *Edin-*

Dr. Ryan is the Author of many valuable Medical works.

burgh Medical and Surgical Journal, Dr. Rees's Monthly Gazette of Practical Medicine, and the Medical Gazette published by Longman is considered a very respectable work, there are some others which might be mentioned. However it is not for me to dictate, you must observe and judge for yourselves.

Before I leave, permit me to inform you, that I intend to introduce, in the first course of lectures, the substance of a small work I am about to publish—to be called a Practical Treatise on Diseases of the Chest; in which the modes of investigation proposed by Laennec and Avenbrugger will be noticed. I shall also explain the practical application of the Stethoscope and Percussion, as means of distinguishing the several diseases of the chest.

I am indebted to my talented friend, Dr. Ramadge, Fellow of the Royal College of Physicians, for much valuable information on Thoracic Affections.

The Stethoscopes before you have been made under my own direction. I shall say more about them another day.

I will not detain you any longer; I thank you for your patience; and allow me to say, that as long as I continue in the profession it will be my study to maintain a reputation, and to cherish the best feelings towards every man who conducts himself as a gentleman. "England expects that every man will do his duty," and a medical man's duty is to employ every mean in his power to alleviate human sufferings. I conclude with the words of an eminent writer, "May you live to enjoy the sweetest of all reward, the retrospect of labour devoted to the good of others."

The next Lecture will be on the Specific Operation of Cathartic Medicine.

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